1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

[P. 23a]

30 were many songs connected with this practice,
221 but J.A. could not recall them: one song ran,
"Now I am making a crown (se´ma) of flowers."
And there was an expression, "to go flowering."[52]
Old men who could not wander out in the fields
would ask children to make crowns for them too.
There was no ceremonial significance to this
activity, which was probably more widespread
[171] than one might expect, as there are hints of it
from other recorders. The Miwok wore flowers,
"particularly as wreaths," and the Maidu on the
American River had a dance in which girls wore
flower fillets and pelted spectators with
flowers.[53]

KNOWLEDGE

Birds, Insects, Reptiles, etc.

136 The following birds were identified by
825 J.A.; most of them were seen about her house
and yard, others, like the crane, were seen
during our trips into the fields within a two-
mile radius of her home.

The western robin (wipe´l·ts, "singer")
"says 'Walk, walk, walk!' when it sings. People
in the foothills say that there are going to be
lots of blackberries when robins are plentiful."
Goldfinches (towi´n·ts; from towo´´o, yellow
tule pollen) are named for tule pollen because
[262] "they go in among the tules and get yellow dust
all over themselves." They were eaten by some
people; but J.A. has not eaten them. The com-
mon blackbird (Brewer) is called "eyes"(tsa´tsa).
Those with white eyes are said to be the
females: they are called kuta´nan tsatsa from
ku'uts, small round clamshell beads. Western
bluebirds (tsoitsoi´´ina) "come from the
mountains in winter. They say 'tsu´its,
tsu´its, tsu´its' which doesn't mean anything;
it is just his word." The mourning dove
(upla´li) "sings when she is going to lay an
egg." The meadow lark (ula´ti) "says when he
[237] sings, 'Where you going? What you saying?'"
● 844 (hu´yu tuk ma, ha´wa yuk ma). Whippoorwill
(wai´wai) feathers were burned, put in water,
and drunk by a woman in labor. The whippoor-
will's cry was thought to "sound like a baby."
American magpie (o´tsots) was pine´ti, advice-
giver to the birds in mythical times, "just
like a lawyer." Killdeer (ka´tsa) frightened
people as they crossed the bridge to the land

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[353] [52]J.A. said, "to go flowering, just like we are doing now." Today, during the wildflower season, every Yokuts home has a bouquet of blossoms thrust in a tin can or jelly glass even though the flowers are profuse outdoors and other domestic furnishings are of the crudest sort.

[53]Barrett and Gifford, Miwok Material Culture, 222-223; Powers, 325.

616 796 Eagles belonged to the toxelyuwiš moiety chief. Dead eagles were danced over and carefully buried.[75] People not of the toxelyuwiš moiety who wished to obtain money would kill an eagle and take it to the people that owned it, the toxelyuwiš people. The eagle thus killed was a free wild bird, not a captive. When the toxelyuwiš people saw the eagle being brought, they would arrange blankets upon which to lay the body and then cry for the dead bird, scattering beads over it. Beads were also given to the man who brought the eagle. The nutuwuts people did not cry for the dead eagle.

For a slain coyote no ceremony was held; in fact, anciently people were afraid to kill coyotes. No animal of the nutuwuts moiety received such respect as the eagle of the toxelyuwiš moiety.

...Although some of the creatures [totemic animals] were occasionally kept captive ... there would seem to have been less actual keeping of birds and mammals in captivity than among the Chukchansi, perhaps because of less fixity of habitation.

LIFE CYCLE

Birth and Infancy

844 [756] If delivery was difficult, it was attributed to the evil force of some shaman. Ordinarily no man was present during a childbirth, but a shaman was called if necessary. He knelt before the squatting woman, held the top of her head, pressing his sacred talisman upon it, then similarly pressed her abdomen and sprayed a little water on it. Then the birth occurred; it was attributed to the power of his talismans. Sometimes women lay on a bed of hot ashes before the birth in order to hasten it. A decoction of burned whippoorwill feathers was thought helpful.

The cord was cut by an assisting female relative with a cane knife (ka·pi) which was used for no other purpose. The placenta and cord were put on the end of a buckeye stick and shoved down under the water in some secluded corner of a stream or pond; the stick pinned the objects to the mud at the bottom.

The navel stump (tutu´sami) was put in a little skin bag (nowadays beaded) and worn on a string about the neck. J.A. knew no purpose for this custom. The father of the infant ate no meat until the stump had come off.

846 The mother remained on a bed of hot stones and ashes for about two weeks. When she got up she was washed by her husband's mother and presented with some new clothing. This little ceremony was called hiam e´p'·n (ep, to wash with water, to swim). The eating of meat was

[75] The eagle buried with abalone ornaments over its orbits may be an example of this practice from the more southerly Yokuts near Buena Vista Lake (Gifford and Schenck, The Archaeology of the Southern San Joaquin Valley, pl. 13).

846 not resumed until after the first menstrual period following on the birth; the diet was exclusively warm cereal food such as acorn mush, sopas seeds, etc. J.A. said a Choinimni girl, a daughter of Sumtiwas "nearly died" because she ate gooseberries, raw and cold, after having a baby..."she should have waited longer."

852 The baby was named about three or four weeks after birth. The parents gave a "little
553 party" (wiči lonu'iwas) at which food was served to guests who came with gifts. There was no singing or dancing. J.A. does not know who selected the child's name, but believes that names could be chosen among those from either parent's lineage; her daughter Yuki'at is named for her paternal aunt.

854 The infant's first cradle was the soft tule mat (wa'tsas hu'ṭoñ). The second cradle (watsas) was the type with forked-stick frame, upon which the child remained until it was able to walk and then sleep on the ground as adults did.

844 A prospective Tachi mother ate no meat, only roasted roots of the flat tule. Delivery took place in the home; afterward the woman lay face downward on a bed of hot ashes. The placenta and cord were put in water. The navel stump was worn on a neck string by the child until it reached puberty. Kroeber states that the Tachi preserve the cord by having the child wear it over its abdomen. Surely the navel stump was meant.

551 The Tachi had different names for men and women, but M.G. could give no rule by which they were distinguished, "You just knew." She said that a girl might be named for her maternal aunt, and a boy for his maternal grandfather. This streaking of the maternal side may be accidental, nevertheless Gifford mentions the bestowal of names by maternal as well as paternal relatives, as follows.

[553] Children were named by old relatives for dead relatives, sometimes for living relatives also. Nicknames were also bestowed and in the course of one's life he might be labeled with five or six appellations. Informants professed to know the meaning of none. If a person's namesake dies, the person goes by one of his other names or else he is renamed. In the case of the young chief Kanti, however, such was not the case. He continued to be known by this name after his namesake (his father) died.

The younger chief Kanti is a good example of a person with a plurality of names. He had two other names applied to him, also in infancy. They were Ha'čau and Wallo'. For none of these names could the informant give meanings. The chief José also had two additional names: Siwulik, bestowed by his father, and Osowoii, bestowed by his father's father.

The woman Yawata was named by her mother's mother in infancy. Motsi was named by her mother.

844 The place of birth was in the dwelling, according to M.P., but M.L, older and more knowledgeable in aboriginal ways, insisted that [343] delivery took place in a private hut. If the separate hemispherical structure were not erected for her by her husband, she would clear out her storehouse and use it. The baking pit for use after delivery was outside the dwelling, and it may be this, rather than delivery itself, which M.L. had in mind.

At the onset of birth pains the woman got her mother or whichever female relative was to help her. They heated water. Meanwhile the husband was preparing coals, hot stones, and bark to be used in the heated pit, although he did not go near his wife during delivery. No 845 men were ever present, unless a shaman was 755 called in a case of seriously difficult parturition. A shaman gave a drink of pulverized [237] bear's claws to aid the birth. The shaman Haičača had a long bear claw to help women in parturition. He rubbed his hands on it, then on the patient. Then he blew on the woman's back and abdomen. Squatting before her, he placed his hands on her hips and gently shook her twice. "This made the baby come" (M.P.). But often a woman had some method of her own. M.L. had a little supernatural power; Quail was her dream helper. When aiding her daughter in labor, she called on Quail to help. Immediately some quail calls sounded near by, či ''up, či ''up, či ''up: "the baby heard them and came right out."

[787] The maternal grandmother of J.P. dreamed of a roadrunner who told her how to help women in labor. Although she was not a doctor -- "this was just her dream" -- she aided other women with her knowledge.

844 A hollow was made in the floor to one side of the fire pit. It was filled with sand or dry earth and some pieces of old tule mats laid over it. The mother squatted at its edge and pulled on two stakes driven into the ground. (These were not digging sticks.) The assistant stood behind her, pressed her head, her back, her abdomen, always with downward pressing movements. If labor were prolonged, the parturient would get up and walk about between spasms.

As the infant emerged, the assistant caught it off the mats beneath the mother, easing it onto some old deerskins. Pinching the cord about two inches from the infant's [412] body, she cut it with a cane knife and tied the stump with a piece of fine sinew. The cord and afterbirth were taken to the river and fastened to a stake so they could not float away: this prevented the child from ever being sick at its stomach (M.L.). The afterbirth was thrown in the river so the baby would never be sick, according to M.P., who added that often a girl's,

[P. 102b] Wukchumni

844 and occasionally a boy's, afterbirth was buried in an anthill: if the insects ate it, the child would be industrious. The Yaudanchi followed this practice (J.W.).

The assistant washed the baby in warm water in a big basket and greased it on the back, chest, and stomach (kind of "grease" not specified). A bit of red color might be added with the grease on the chest "to keep it from getting [a?] cold." The baby was laid on a layer of shredded willow bark, on a piece of old deerskin, wrapped in a blanket of feathers or rabbitskin, and tied onto its tule mat
[553] cradle. It remained in this outfit constantly until it was named, about two weeks later, being taken out only for cleansing purposes.

Meanwhile the mother had removed to the heated pit. It was slightly longer and wider than her body and, when filled with heated rocks, ashes, bark, and mats, left its occupant at ground level. The woman lay face downward on deerskins. She wore no clothing save a belt and old breechclout, the latter loosely filled with shredded willow bark. The belt, opening on this occasion at the back, was tied, and the bark replaced, by the assistant. Deerskins were laid over the woman and for about one day she was surrounded with hot rocks laid on these and, in very cold weather, with a layer of warm ashes as well. More deerskins and rabbitskin blankets were laid over this. However, the upper layer of rocks and ashes was usually omitted. The baby was put with her. It was
[853] given warm acorn gruel which it sucked off the mother's or assistant's fingers until the milk appeared. The mother drank warm water for a few days, then warm acorn gruel. She kept on this diet as long as she was on the warm pit.

She left the pit twice a day while it was being renovated and reheated. The length of her stay was, according to M.P., six days "when the baby's navel dropped off"; according to M.L., twelve days, the child's anatomy having nothing to do with it. (Again I feel that M.L.'s opinion is the older and more reliable and agrees with the data from neighboring tribes.)

An alternative to the use of the hot pit, or sometimes used in conjunction with it to
[314] discourage hemorrhage, was a steaming of the vaginal tract with an infusion of redwood sap (ṭanal). A lump of this dried pitch was cracked up and dropped in a basket of boiling water. The woman fastened a rabbitskin blanket over her shoulders, and tied one or two deerskins under her belt so they hung from her waist; then she squatted over the steaming basket of medicine. This was said to be done each morning for six days. After the intro-
[177] duction of European blankets the steamer surrounded herself and basket with the single large covering.

853 A child was nursed for two years, even if
862 a new baby were also nursing. Weaning was very gradual. The child was given acorn mush, and pieces of meat to suck, and "it liked those things better and wanted them all the time." Nevertheless, children up to four or so continued to seek the breast on occasion and were given satisfaction. K.G.'s little boy of five was gently pushed aside when his pawing was annoying to his mother, who was nursing an infant of some fourteen months.

861 Mothers talked to their children telling them what they must do. M.L. said naughty children were whipped. One suspects this was an innovation due to Mission influence; even today all Yokuts observed treat their children with a comfortable firmness of speech and manner which achieves satisfactory results without resorting to pushing, yanking, smacking, much less whipping, the young offenders.

844 There were certain beliefs concerning childbirth and children. It was lucky to give birth at the new moon: the child, whether male or female "would grow with the moon." If a [842] woman was sterile, it was because she had played at intercourse with boys when she was a little girl (M.L.). M.P. attributed sterility to carelessness during menstruation: "if a girl eats meat at that time it makes something hard so there is no room for a baby." One of M.P.'s cousins was in such a condition until she "drank something" which cured her; she has had two children since. A Yaudanchi woman named O'mo "had no children because she ate too much meat" (L.).

845 Twins were not regarded as good or bad fortune, though they entailed special care, if they were to survive. If one twin died, the other was sure to. M.L. said that, if a woman had twins, her daughter or granddaughter would have them also. She had never heard of anyone, native or white, having triplets and, when told of the phenomenon, asked if it would not kill the mother. She herself expressed a physical fear of having twins.

Kinship Terms

601 The Wukchumni kinship terms have been withheld with others from this publication. As with all Yokuts, cross and parallel cousins were classed with siblings and called by the same terms. Therefore, any cousin of another relative (of the same sex) was addressed by the same term as that relative; thus, a father's sister's cousin would be addressed as father's sister, or a father's sister's cousin's child (ego's second cousin) would be called sibling.[342] Degrees of relationship beyond this (as third

[342] This made for much confusion in recording personal and genealogical data as most informants glibly used English "brother" and "sister" when speaking of actual cousins.

131 7. šu ́lmao: Charlie Drake's place
8. kapa ́no: long hill lying northeast to
361 southwest on east side of valley
9. toi ́yok: high peak northwest of no. 5
103 10. wiše ́lao: hill between no. 5 and no. 9
11. wo ́nyu: village site on flat
12. to ́po: hill south of no. 4
13. kiwe ́yu
14. soiyo ́'o
15. wai ́yo: seed-gathering camp
16. busuta ́o: a "bald" hill
17. ka ́lpo: an isolated hill

Not definitely located: 18, did꞉ ́pča: a spring near Jeff Long's ranch; 19, opn꞉ ́nyu: a Chukaimina campsite on Pughe's ranch; 20, po'o ́lo: a Chukaimina summer camp on Bill Curtis's: [?] place; 21, maš꞉ ́nao: most important Chukaimina village.

592 The informant Mo. could recall only four houses and their inmates at Maštinao.

1. Mo.'s home; she lived there with her father and mother. She claimed her "brother and sister were already dead."
2. Mo.'s father's brother, Šo ́'ok (Copperhead) lived alone [illegible] had been married, for his son's daughter was mentioned as "Mike's wife."
3. Mo.'s father's sister, Meyu ́lat, married Pu ́lkos; their son was Pus꞉nwait (P.M.). [P.M. said his father was Toihitcha, a not contradictory statement.]
4. Mo.'s father's female cousin, Koi ́yut, married a grandson of Puš꞉l꞉n named Ai ́jo (Jack); their daughter was Ai ́n꞉k (Lillie).

BIRTH AND INFANCY

843 The following information was entirely from Mo.

She said there were no prenatal tabus for the expectant Chukaimina mother or father.

● 844 Birth took place in the house. The mother was assisted by her own mother, sister, grandmother or, if none of her own kin were near by, some of her husband's women relatives would help. There was no rule. The woman squatted over a depression in the floor, and the attendant caught the baby on a basket tray (čo ́pai). The cord was cut with a cane knife (si ́k꞉d) to about four inches in length; the end was turned back and tied with milkweed string. When the stump fell off, it "was made into a ball with beads" and hung on the hood of the second cradle. After the child abandoned the cradle, the stump was put in an anthill so the child would become industrious.

[789]

846 A hot pit was prepared for the mother in her own house. A depression was filled with coals and hot ashes, then earth, then grass and mats laid over these. The mother remained on this for ten days but she rose every three or four hours for a renewal of the coals. For the

[P. 166 b] Kechayi

After the birth occurred, the
846 mother drank only warm acorn soup (li´m·n) for six days or until the umbilical stump fell off. After that she ate only soups and seed food (lu´k·n) for two months.

[843] The father was not under any tabus during pregnancy, E.M. believes, but after the birth he ate nothing hard or greasy until the stump came off. He also did no hard work for one moon [month].

[841 343] There was no separate hut for birth or menses.

844 At the time of birth a girl's own mother or elder sister helped her. She lay on her back during labor (E.M. was uncertain on this [237] point). A bear claw was soaked in water and the liquid was drunk to make hard labor easier. [616] A woman of either moiety could use this. The umbilicus was cut with a sharp bone or clam- [823] shell; flint was tabu, and E.M. never saw a cane knife used. The afterbirth was buried in the ground. The mother lay on the hot bed of ashes only if she were very ill or her back ached.

854 When the baby was born its paternal grand- [603] father brought the first cradle (bi´·č), which had been made by a paternal aunt. This cradle was of soft willows and had a hoop awning.[65] The baby remained on this for two months, at [553] the end of which time it was named, removed to its permanent cradle (ah·´l·č), and the mother was cleansed.

846 When the navel stump fell off it was put in a piece of buckskin and hung with a few strands of beads to the cradle hood for the baby to play with. If the stump were lost, the child would be subject to nausea. When the [856 child left the cradle, the stump was removed 789] from it; for a boy it was placed in an oak tree so he would become a good climber, but for a girl it was put in an anthill to make her industrious.

854 At the end of two months the baby was put 553 on its second cradle, and received a name selected by its paternal grandfather or grandmother. For a boy, the paternal grandfather's name was chosen, for a girl, her oldest paternal aunt's.[66] At the same time a "party" was given for the mother by these paternal relatives -- her husband's family. She was washed, dressed in new clothes, and partook of meat again.

844 The food and working tabus for both parents were observed only for the first child. 846 But the use of the cradles, preservation of the navel stump, and the naming "party" were carried out for all offspring.

845 Twins were thought by some to be a misfortune. This was because of the belief that they were difficult to raise. Before visitors

[65] The hoop awning, E.M. explained, is useful only when the infant is supine; cradles of small babies were not stood upright.

[66] A rule more of theory than of practice, as the gene- [611] alogies indicate. The important point is the emphasis on the male line.

847
278 medicine. A shaman's help was never sought for abortion.

844 Some women had a child every year. Of
163 twelve or thirteen births only "one, maybe six,
165 maybe nine" would live to become adults. Some died in infancy, a disaster blamed on evil shamans.

842 There were few cases of sterility: "most people who married had children; some didn't."

844 Birth took place in the dwelling, not in a special structure, said N.W. Normally, the woman's mother and sister or an aunt helped her; her mother-in-law might also do so. No men nor childless women were allowed in a house where a birth was taking place. [The birth procedure was not described.]

845 If parturition was difficult, scrapings
278 from a bear's claw were put in water for the
237 woman to drink, and the decoction was also rubbed on her head and hands. N.W. said this was "better than a doctor." It was a common practice; the scrapings might be got at any time from someone who had killed a bear and would then be kept on hand for use as needed. J.R. said that when a bear was killed some man, not a shaman, would get a claw. He would keep it, hang it up to dry, until it was needed to help some woman in childbirth. If labor was unduly delayed, the claw would be got, scraped into a basket of water. The parturient drank this decoction, and immediately the baby came. It was thought that the bear-claw drink so frightened the infant that it came out at once. This medicine was never used for any other purpose.

Another method to help difficult labor was to hold scorched whippoorwill feathers (wul'wul, whippoorwill) under the woman's nose.[119]

844 The baby was bathed at once in wormwood
278 water. The first cradle was not ready, but was started as soon as the paternal grandmother got the baby's size. The cradle-making took about three days. The umbilical cord was buried.[120]

842 Naming.--"It was one year or so, sometimes
163 longer, before a young couple had their first baby. There were more children then [in old times] than now," said N.W. Neither sex was preferred.

553 The infant was named shortly after birth,
852 according to N.W., and kept that name throughout life. The paternal grandmother usually selected the name, which would be one from the father's side of the family. If the person for

[824]

[119]The bird, later identified as whippoorwill, was described as follows. "It is a brown bird a little smaller than a pigeon, but with a big mouth. The color is like dirt; you don't see it. It swallowed a deer once. It is speckled white, just a little. It has short legs. When it flies it makes a noise like wal-will (ɔ̃ɔ̃). It doesn't make a whirring noise with its wings when it starts to fly but is silent like other birds. It flies in the evening, not much in the day. It has black legs and beak. It stands 5 inches or so tall."

[120]Kroeber, Handbook, 499.

Y W [P. 233 a] Western Mono -25

432 and skin of the animal were laid on a blanket,
778 and the Bear pošam formed a line and threw
825 money on the blanket as they filed by. However,
the Bear headman received only the paws or
W claws. The animal's head and teeth were thrown
Y away. The hunter himself still retained the
[431] bearskin which he might give, but could not
sell, to a Bear pošam; he could not give it to
anyone else (S.O.). But according to B.O., the
skin was sold or could be obtained by the Bear
headman through the redemption process. In
either case the hunter kept the carcass, the
meat of which he was free to eat or give away.

W Bear cubs were sometimes reared, but they
Y were never given a ritual redemption as were
231 young eagles. They could be sold to anyone,
432 usually westward to plains people. B.O. himself once had a little cub which he "took away off and turned loose when he was big enough to look after himself."

W Coyote---Coyotes were rarely killed. But
Y a killed coyote could be taken to a man of a
Coyote lineage, and some money would be given
432 in return The skin might be used for a Coyote
778 clown costume, but was not valued otherwise.
Evidently coyote redemption was not a regular
825 practice and, possibly because of its rarity as a lineage animal, was not a profitable one for the hunter.

Naturally, no killer was totemically attached to the animal killed. Also, for all totemic animals except the bear cubs, the redeemers felt it incumbent upon them to honor their dead totem by the ritual payment.

LIFE CYCLE

Birth and Infancy

W There were no definite observances or pro-
Y scriptions during pregnancy. Some women ate
843 only soft food as a matter of personal preference. Some avoided doing heavy work, such as pounding acorns, during the last months. If the prospective mother's residence were patrilocal, the mother-in-law might do her work for her; if she were at home, one of her sisters might do all her work (S.O.). A woman who felt sick did not have to work, relatives of her own family would help her (D.) But D. added that there was no rule for this: convenience and circumstance determined the behavior of all persons concerned.

A pregnant woman was referred to as ča·n
W wit:p nuš (will be baby [?]), and the act of
● Y giving birth was called ax: ´diši. The woman
● 844 remained in her own house where she lay on her back on a bed of mats during delivery. Two stakes to which she clung were driven into the ground on either side. Usually she had one woman assistant who might be any knowledgeable female relative of her own or husband's family. This midwife pressed the parturient around the

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W Y 844 waist and over the abdomen, and gave her a cup of hot medicine made by boiling kičena ʻoša[170] in water.

In case of difficult birth a shaman was called. He talked to his supernatural helper, W Y pressed his patient's belly, rubbed it with his 845 talisman and blew on it. No singing, dancing, 755 cutting, or sucking was done. Usually a woman called on her own supernatural helper on such occasions: it was chiefly for such purposes that women sought power. Informant D. referred to the Wukchumni M.L.'s power in aiding childbirths.

W Y 844 The shaman was the only man present. The husband, at the time of delivery, moved out to sleep at the sweat house and have his meals with some relatives until his wife had her cleansing ritual. Some men observed a meat tabu during this time.

At the birth of the child the midwife cut its cord (dos) with a section of split cane (kadkɨd) and tied the stump with milkweed string. The afterbirth was buried; it was never put in water or in an anthill.[171] The baby was bathed at once in warm water. It was then wrapped in a rabbitskin blanket and bound W to a forked-stick cradle (akhɨ ʻlɨč). The use Y of a soft mattress-cradle was denied by D., as [853] was the use of shredded bark, moss, or any other type of diaper.

The navel stump came off in three to six W (theoretically six) days. It was put in a bead- Y decorated skin case and hung on the cradle hood 846 for the infant to play with. If the stump were not kept, the baby would crawl around on the [856] ground searching for it and would never learn [777] to walk. It was preserved throughout life "for 237 good luck."

A hot bed of stones and ashes had been prepared for the mother in her own house and on this she lay, covered with deer and rabbitskin blankets for six days. She lay on her back (D.). Each day, either in the morning or evening, she W steamed the vaginal tract. Brake fern (toʻoʻdi) Y was boiled in a big basket of water. The woman [824] sat on the edge of a log, or on a stick resting between two forked stakes, with the steaming basket between her legs. She covered herself and the basket with deer and rabbitskin blankets, and remained until the steam was exhausted. The process of steaming was called teʻʻenaʻošita, and was not used for any other purpose by anyone (D.).

For six days, while on the hot pit, the mother drank copiously of hot water and acorn gruel, her only sustenance. After that she ate seed and acorn mushes but kept the meat tabu for three months, when her cleansing ritual took place. A woman who failed to observe the

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[170] A tall plant with purple blossoms growing abundantly in the mountains.

[171] But D. said the Yaudanchi put the afterbirth in an anthill; and had heard of others who did.

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

727 scalp celebration or victory dance. It can accordingly be concluded that scalping customs were of relatively little moment in Yokuts life.

MONEY.

436 Ordinary money consisted of strings of shell disks, of the wampum type, *keha*. During the past hundred years the Yokuts derived at least part of their supply of this currency through visits to the ocean. It is uncertain whether such trips were made in purely aboriginal times. The unit of measurement in the north was the
436 *chok*, one and a half times the circumference of the hand. In the
804 south the *chok* was somewhat shorter, and was reckoned as half the
184 *hista*, two times the circumference of the hand.

Long perforated cylinders, perhaps made from the columellæ of
436 univalves or from clams of unusual size, were called *humna* or
[438] *humana*, and were exceedingly valuable. They came from the south, probably from the Chumash.

GREETINGS.

576 There was little or no handshaking before the white man introduced the custom. Kissing was another undeveloped greeting. Mothers kissed their children, and lovers each other in seclusion; but no one else. The usual greeting is *hileu ma tanin*, "where are you going?" An old form, now less used, is, in foothill dialect, *ma-wit hide*, "you, hello"; more literally, "you, where?"

805 Like some other Californians, the Yokuts call the years "worlds." *P'a'an tanshi*, "world went," denotes the lapse of a year.

BIRTH.

844 A woman about to give birth sat on the ground grasping a stake set up before her. At the moment of parturition she was raised by an assistant who grasped her from behind. The umbilical cord was tied with one of the mother's hairs, and severed with a knife of cane
[184] or elder wood, according to locality. The Chukchansi buried the cord; the Tachi preserved it by having the child wear it over its abdomen.

Husband and wife were under equal restrictions after the birth of
846 a child. They ate no meat or hard food, and did not cook, hunt, work, or touch tools. The Yokuts attached the greatest importance to these observances, some of which were continued until the remnant of the cord dropped from the child's navel, and others for several months.

841 The monthly condition of women—which was thought to be con-
[821] nected with the dark period of the moon—was viewed with less scrupulous abhorrence by the Yokuts than among many tribes.